

# The SOUTHEAST NEWS

OF, BY AND FOR CONGREGATIONAL CHRISTIAN CHURCHES

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JULY, 1956

## UNION FOR ACTION

Not often does an official utterance on an organizational matter go to such devotional depths as did the statement of Evangelical and Reformed Church President James E. Wagner before the Congregational Christians meeting in Omaha:

"The real worth and validity of this union in the sight of God will eventually be measured by how profoundly and with what deepening devotion we set about getting God's work done in this world. If by the witness of our united churches the world's brokenhearted find hope and healing, the grieving have the comfort and consolations of grace made real, the aged discover that 'at evening time it shall be light'; if young men and women are wisely guided in the choices they must make and strengthened when they have chosen 'the hard right against the easy wrong'; if men and women in the midst of life's struggle are made 'strong in God's justice and love are brought effectually to bear on the relationships of men in our workaday world and of nations wrestling with the promise and the peril of power—that is, not in devising new and grandiose schemes for making the world better, but in doing better the age-old ministries to which priest and prophet have always given themselves; then time and the event and the silent whispers of the Eternal God will confirm our present faith that the establishment of the United Church of Christ was the doing of his will."

—from the editorial page of *The Christian Century*, July 11, 1956

# GREAT WORDS FROM THE CHARLESTON MEETING

*Excerpts from the Convention Address delivered by Dr. Albert Coe, Moderator of the General Council, and entitled "What Is A Congregational Christian?"*

"I would bring to you of this wonderful area the greetings of the General Council of Congregational Christian Churches of the U. S. A. We number about 6,000 churches including Hawaii and Puerto Rico.

"I would like to try to answer the question, 'What is a Congregational Christian?' The Christians began around 1800 and came out of three different denominations — the Methodist, the Presbyterian, and the Baptist — all of them placing their reliance on the Bible and insisting on their liberty. This word 'liberty' was very dear to the Christian people. They had not had it before in other denominations. They established the oldest church paper — the *Herald of Gospel Liberty*. This eventually became our bi-monthly magazine now known as *Advance*. We must never forget that the Christian side of us was the side that was determined to have liberty. It fitted in well with Congregationalism. It has been a powerful influence in the combined denominations.

"Congregationalism was born out of the Catholic Reformation. Until 1517 we would have been Roman Catholics. At the time of the coming to this country of the Pilgrims, our fathers would have been members of the Church of England (at the time of Henry VIII). He was a part of the evils that were a part of our church and which we violently opposed. Our beginning was in the New Testament and our worship is traced back to the simplicity of the New Testament when people worshiped in houses. They were very poor and the church meant to them something bigger than a building. It meant the fellowship of the redeemed. Everything in the Christian faith goes back to the resurrection. We were the body of Christ. We were one in Christ. The church is 'The Body of Christ.'

"As the church began to develop, churches became very rich and Cathedrals were built. These large cathedrals had many ministers — senior and junior — and out of that arose the fact that the Bishop became the presiding minister. In the far east all the ministers in that area were called Bishops. The head of the church was called the Pope.

There were Cardinals under the Pope and over the Bishops. Through 1300 years they developed themselves into the Roman Church. For 13 centuries they also developed drama and poetry as contributions to the life of the Christian Church. Evils grew up in that church; authority became too great.

"The Bible wasn't known at that time. The Bibles in existence were written out in long-hand by the Priests of the earlier church. These Bibles could not be many in number and they were large and heavy and chained to keep them from being stolen from the cathedrals.

"In the 15th Century a Priest decided that the people had to have the Bible. A printing press had been invented, making this possible. John Wycliff said he was going to translate the New Testament into the language of the day. He thought the people must know their Bible. People were hungry for the Bible, and met in secret sessions to read this New Testament. They broke from their church. They suffered persecution. John Wycliff would have been burned at the stake if he had not been rich and powerful. Of these secret groups that met, many were burned at the stake.

"In 1517 Martin Luther nailed his thesis to the door in Wittenburg. Then came the Reformation break, when Protestantism was born. When Henry the VIII took over as the head of the church, the persecutions continued. People became Presbyterians under John Calvin. Some people did not want the discipline of the Presbyterian Church, as simple as it was. Some of our Congregational fore-fathers under the Kings and Queens of England decided that something must happen, and they were the ones that ultimately came from England. It has been said that the Separatists were the first ones who came from England. John Robinson was the chaplain of this Plymouth group.

"They set out from Holland to Plymouth in 1620, but Robinson did not come along with them. About 100 came and stayed, and in 1629 a real crowd of Puritans came to Massachusetts Bay and settled. According to popular history, this group had a famous doctor in it — Dr. Fuller. Our fathers (both

groups) were Episcopalians, but followers of the Congregational Way. They had a church but no minister in Plymouth. Elder Brewster kept the church together. In Massachusetts they had a good many Episcopal ministers. Who was to be the minister at Plymouth? They decided, in the Congregational Way, to ordain two of these Episcopal clergymen as teachers and preachers. They were to be ordained only as long as they were in charge of that church. No more hierarchy of the clergy. We established some other churches after the coming of these three groups. We wanted to know what we were. We were dissenters and vigorous ones. People in England wanted to know, 'what do you believe?' In 1647 they discovered what a Congregationalist was. Congregationalism was the state church of Massachusetts, and the General Court still exists in Massachusetts and is called together by the churches in that area. It was then called the Cambridge Synod. After three long sessions they finally wrote the findings and the essential point was that 'there is no church greater than the congregation.' The clergy is not the important thing; the church is the authority. We have never deviated from that and we shall never deviate. There is no church greater than the Congregation.

"We did not become a denomination until 261 years after Plymouth Rock. We were just a group of free churches floating around. But from our ideas came many of the freedoms in our national constitution; and from the lips of John Wise came the words 'All men are created equal'. On the Mayflower there were four classes of people—those with money, the artists and experts, those who could pay half-fare, and the fourth class of indentured servants. Joseph Wise came to America in the fourth position. He hated it. Although he graduated from Harvard he was still considered fourth social class. When he began to preach one of his greatest preachments was that 'all men are created equal'.

"There are three words historic in Congregationalism, and they all begin

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## Southern Union College Launches Building Program

The trustees of Southern Union College have begun intensive efforts in a fund-raising campaign for new buildings.

The first building to be constructed will be a new Girls' Dormitory with 17 bedrooms, library, lounge and house-mother's apartment. The cost, according to architect's estimates, will be \$55,000.

The present Girls' Dormitory, built of used material in 1928, accomodates only 12 girls and housemother, is heated with open flame gas heaters, and is wholly inadequate for the increased enrollment entering this fall. And larger increases in college enrollments are still to come.

After completion of the new dormitory, plans are to construct a physical education building at a cost of \$80,000. There is no gymnasium at the college, and the basketball squad this past year used a gym 17 miles from Wadley. Physical Education classes met wherever they could.

Donations to the building program are deductible from your income tax. Checks should be mailed to Southern Union College, Wadley, Ala.

## MODERATOR'S MEETING

On July 20 all moderators of Associations and Conferences of the Southeast Convention were invited to meet with Supt. Erston M. Butterfield in Atlanta to plan the programs for annual Association and Conference meetings.

Dr. Fred S. Buschmeyer will be the main speaker for the fall meetings.

Dates have been set as follows: North Alabama Association, Sept. 29-30; Central Alabama Association, Oct. 1-2 at Eclectic Watson Chapel; Georgia-South Carolina Conference, Oct. 3-4 at Ambrose Christian; Kentucky-Tennessee Conference, Oct. 6-7 at Soddy First; South Alabama-Northwest Florida Association, Oct. 12-13 at Andalusia First; East Alabama Association, Oct. 17-18—meeting Oct. 17 at Phenix City United and Oct. 18 at Roanoke Rock Stand.

Programs will be going out in August to all ministers and church clerks.

**Georgia Family Camp:** Aug. 19-25 at Laura Walker State Park near Waycross.

## Kentucky-Tennessee Family Conference

The annual Family Conference of Kentucky-Tennessee was held June 3-9 at Pomona, Tenn. The camp was a huge success under Dean Harley Patterson of Oak Ridge, Tenn., and an unusually good faculty, which included Dr. and Mrs. Paul Reynolds, Rev. Harold Henderson, Jim Wolf, Rev. Arnold Slater, Rev. Henry Weaver, Rev. Abram Nightingale, Rev. Paul McCart, Rev. G. Staley Hunt, Rev. J. T. Jones, Rev. Hugh and Mrs. Lasseter, Millard Fuller, Mrs. F. M. Henley and Mrs. Meisimer.

Miss Miriam Heermans and Mrs. Arnold Slater conducted the sessions of the Women's Fellowship.

For the children under 12 there was a Vacation Bible School under the direction of Miss Frances Eastman of Boston, Mass., and editor of *Children's Religion*. Her staff included Mrs. Wallace Davis Jr., Mrs. Betty Adae and Mrs. Edw. L. Askew Jr.

Miss Annie R. Campbell and the Student Summer Service workers attended the school as observers as part of the SSS orientation program.

Dr. Kendrick Grobel of Vanderbilt University conducted a Bible Study Course and Douglas Albert of Pakistan, now attending Elon College, gave very interesting talks about the youth of Pakistan, the customs and the people.

Classes were offered to the young people as follows: Understanding Ourselves, Music in the Church, Christian Action, Worship, Christian Beliefs, Recreation Workshop, and Pilgrim Fellowship.

On Friday night there was a beautiful Communion and Candle-lighting Service. The following officers for the Kentucky-Tennessee PF were installed: president, Bettye Cunningham; vice-president, Pat Repass; secretary, Freda Tucker; treasurer, Ann Kampmeier; Ky. Jr. Hi Rep., Karen Ockers; Tenn. Jr. Hi Rep., Julia Slagler; Faith Chairman, Sue Strong; Action Chairman, Frank Little; Fellowship Chairman, Johnny Cottongim; and Adult Advisor, Dr. Paul Reynolds.

A task without a vision is drudgery; a vision without a task is a dream; a task with a vision is a victory!

## Richard Drake To Teach At Berea College

On August 15 Richard B. Drake, his wife, Judy Drake, and their two children will move from Atlanta to Berea, Ky., where Mr. Drake will teach in the History Department of Berea College.

Mr. Drake has been an active layman in the Georgia Conference and Southeast Convention for the past six years. He has served two years as Moderator of the Georgia Conference, member of the SEC Board of Directors for five years, member of the SEC Social Action Committee for two years, and has served on several other committees.

## NEW EDITOR ELECTED

Dr. F. C. Lester, pastor of the Ashboro Congregational Christian Church, has been elected editor of *The Christian Sun*, curator of the Church History Room at Elon College, and historian of the Southern Convention. *The Christian Sun* is the weekly publication of the Southern Convention.

Dr. Stanley C. Harrell, Durham, N. C., retired as editor on June 30 after serving for two years. John T. Kernodle will no longer be managing editor, a position he has held for many years, succeeding his father, Professor P. J. Kernodle in 1934. Mr. Kernodle announced recently that his establishment, the Central Publishing Co., would have to be moved, to make room for an expanded highway service through the city of Richmond, Va. He asked, therefore, that the Board of Publications of the Southern Convention seek another printer and managing editor.

*The Christian Sun* will be printed by Durham Printing Company, Asheboro, N. C., with Dr. Lester in the double role of editor and managing editor.

Dr. Lester was graduated from Elon College in 1918, and earned his B. D. from the Divinity School of Yale University; Defiance College, Ohio, conferred the D. D. degree on him in 1944.

He has been an active pastor for many years, edited *The Christian Sun* 1936-38, was Executive Secretary and later Superintendent of the Southern Convention from 1938 to 1946.

Dr. Lester is married to Miss Emily Carleton of Florida and they have three children, Elizabeth, Dorothy and Harry.

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#### STAFF

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Promotion

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Number 10

## People And Places . . .

The Rev. Thomas Shreve has resigned at Mount Olive Church near Tallassee, Ala., and accepted a call to Oak Grove Church, Chipley, Ga. Mr. Shreve began his new pastorate July 1st.

The Rev. Carroll W. Lewis of Georgetown, Ill., has begun his pastorate at Langdale, Ala., June 10.

The Rev. Walter Crosby, of Macy, Ind., has accepted a call to the Soddy-Daisy Parish in Tennessee and began his pastorate June 18.

Millard Fuller will be one of the four Fraternal Delegates from the national Pilgrim Fellowship of the Congregational Christian Churches at the Evangelical and Reformed National Council meeting in August.

Friends of Charlotte Vieth, SSS worker in the SEC last summer, will be interested to know that she was married June 2 to the Rev. Duane Kenneth Murphy at the Lakewood Congregational Church in Lakewood, Ohio.

Mr. and Mrs. A. D. Harry of Lanett, Ala., announce the birth of Charles Gregory on June 14. He weighed 10 pounds and three ounces and was born on brother William's birthday. Mrs. Harry is president of the Alabama-NW Florida Women's Fellowship.

The women and young people of Alabama will be interested to learn that Miss Anna Carol Kingdon married Richard Eldridge Dudley on June 16 in Wisconsin Rapids, Wis. Anna Carol made many friends when she was here last July as the missionary speaker for

the Alabama Conferences and Women's Retreat. She also spoke in several nearby churches.

Miss Maybelle Tatum, of Center Church in Atlanta, was married to Daniel Osborne of Waycross, Ga., on June 24 at Center Church. The Rev. Carl Parker officiated.

Rev. David W. Clark has resigned his pastorate at Roanoke Lowell Church.

The Rev. Raymond Berry was elected president of the Southern Union Alumni Association on June 2. Miss Marguerite Davison of Chicago, former SUC staff member and Director of Religious Education for the SEC, addressed the alumni on the importance of being "upset about difficult problems".

## Great Words . . .

(Continued from Page 2)

with 'F'; all three must be used together else you are not a Congregationalist: Faith, Freedom and Fellowship. Always, since the earliest days, nobody could tell us what to believe. A creed has always been a testimony, not a test. You may choose a creed, such as the Apostles' Creed, the Kansas City Creed, or you may write your own. We have no watered-down Christian belief. You have got to have a faith in Jesus Christ to be a Congregational Christian.

"Why do you have freedom in the local church? Why are you free? You are free because you want God to speak to you with no restraining hand on your shoulder. You want freedom to hear God's voice. We believe in Jesus Christ: that he was born, lived and died and lived again. We should add another and a fourth word to the three I have mentioned — the ability to change. If you are going to be a Congregationalist you must have the ability to change.

"Our group of free churches finally developed associations. A minister's standing is in the local association. He is ordained for life, but the authority lies in the association.

"We are members of and believers in the universal ecumenical movement today. We are members of the National Council of Churches, and of the World Council of Churches. We have always listened to the members of the World Council with an attentive ear.

"Faith, Freedom, Fellowship; the ability to change and the ecumenical spirit. This is our contribution to whatever the coming great church may be. It is a noble contribution."

## Danger Of Going To Church

We are convinced that many people are afraid to go to church. They have made an uneasy peace with conscience and do not want to risk having that peace upset. They recognize the danger of going to church. It is dangerous.

O, we admit freely enough that there are a few churches where the risk is negligible. But where the Gospel is preached, one attending church may come away profoundly disturbed by the sin in one's life.

Another hazard is the possibility that one's compassion may be aroused. The needs of the world, of hungry children, of dispossessed peoples, of the diseased helpless, of flagrant injustice, persuade one to give aid. With so many calls already, it is a hazard to risk being persuaded to help some one.

We commonly think of temptation as being drawn to do or be evil. There is a powerful temptation, however, to become good. If we go to church, we might run head-on into that temptation and have to sacrifice some of the things we now take pleasure in, which we know are wrong but enjoy too much to give up. There is a kind of perverted satisfaction to be gotten from pride, prejudice, returning evil for evil, giving way to fits of temper, making other people afraid of us and the like.

Then there is the matter of "being tied down" because we may be tempted to volunteer for some church work, teaching Sunday School, singing in the choir, serving on a committee, going as a delegate, being an officer in an organization or any of a dozen activities which take time and "tie us down".

Yes . . . there's no doubt about it . . . there's real danger in going to church. You are taking a chance that Almighty God may lay His hand upon you and change your whole life. It is happening to individuals all the time and it might happen to you. Don't say we didn't warn you. There is real danger in continually associating with the Good, the true, the beautiful, the spirit of Jesus Christ. You might catch it yourself.

Rufus Ansley, Pastor  
North Parish Church, Sanford  
(Reprinted from  
the North Parish News)

Georgia Women's Rally: Aug. 23-24, in conjunction with the Georgia Family Camp.



# The Superintendent's Page

## History Was Made at Omaha

All of Protestantism was watching our General Council Meeting held in Omaha, Nebraska, June 20-27! After 14 years of soul-searching controversy, the vote finally came to proceed with the union of the Congregational Christian Churches and the Evangelical and Reformed Church. That vote left little doubt as to the will of the majority, for the motion was approved 1,310 to 179. With this action, authorization was given for the calling of a uniting conference to be held in Cleveland, Ohio, June 25-27, 1957.

Delegates to this historic session from the Southeast Convention included: Superintendent and Mrs. Erston M. Butterfield, Dr. Thomas Anderson, the Rev. Archie Belford, Mr. and Mrs. Rufus Obrecht, Mr. and Mrs. W. Frank Gordon, the Rev. and Mrs. Matthew Porter, the Rev. John D. Dollar, the Rev. Charles Bell, the Rev. Lynwood Hubbard, the Rev. Herbert Long, Mr. Pressley Ingram, the Rev. Clyde Flannery (as a member of the Board of the Council for Social Action), the Rev. Joe A. French (representing Southern Union College), and Dr. Kendrick Grobel (representing the Divinity School of Vanderbilt University, where we maintain the Congregational Christian Foundation.)

Some of us in the above list have been attending Council Meetings for many years. We have watched every such session held in the past 14 years give overwhelming approval to the idea and plan for a United Church. Always the very small opposition minority was given every consideration. Full and lengthy debate was encouraged and all actions were democratically arrived at. Patiently the majority waited while the opposition took their case through the courts. The courts decision ruled that their charges were without foundation. Tolerantly the majority kept explaining the misunderstandings and confusions engendered by opposition literature that many times departed far from the facts.

And patience was once again in order when the threat of possible court action by the Rev. Malcolm K. Burton,

secretary of the Continuation Committee, necessitated the complete reading of all the minutes of every meeting of the Executive Committee of the General Council (and those of its subcommittees) held during the past two years. A special session for the purpose was called for 10:00 p. m. Friday night, June 22.

Members of the Executive Committee took turns reading the 720 pages of typed minutes. At the beginning nearly 2,000 people were in the great air-conditioned auditorium. But as the minutes and hours began to drag by, and the readers droned on, the crowd began to thin out. The Southeast Convention delegation was at all times represented on the floor throughout the long night session. When the last word was read at 7:25 a. m. Saturday morning (yes, we stayed up all night!) the Southeast Convention answered the roll call vote (to determine if a quorum was still present) by rising shout of "here" by its Superintendent and the Central Alabama Association delegate, Herbert Long.

Over 300 had remained through it all and 32 of the 34 conferences and conventions answered the final roll call. Such an unprecedented session was a demonstration not only of patience, but of the perseverance and purpose of the vast majority to make their dream of a United Church come true. Those 720 pages of minutes revealed no "secret agreements", "shameful assurances" or "unworthy actions" of any kind. Instead, they revealed the long hours and days of consecrated service to the denomination by those elected to the high offices of the church.

When the United Church brings together our two great historic denominations, we will number 2,125,000 members in 8,293 churches giving a glorious witness of our essential oneness in Christ. So it was that history was made at Omaha. When Dr. James E. Wagner, president of the Evangelical and Reformed Church, addressed the Council on Tuesday and introduced other leaders of that church, we knew without a doubt that ecumenical Christianity is at the dawn of a new and glorious day.

Of course many other actions and events at Omaha will be long remembered — like the soul-stirring religious spectacular "Measure of a Moment" written by Helen Kromer to commemorate the 150th anniversary of the American Board of Commissioners for Foreign Missions. The theme, the challenge American Christian ethics finds abroad, boldly presented the battle between secular materialism and the Christian service within our local churches, as well as around the world. The large cast of amateur and professional talent was headed by actor Raymond Massey as narrator.

The reports of the various boards and committees formed a "record of a mission" of which we can be justly proud to be a part.

From the Council came strong and courageous resolutions concerning "Christian Faith and Freedom", "Racial Integration" and "International Affairs" — resolutions which will be mailed to every church for information, further study, and implementation.

And, we have a new Moderator of the General Council. He is Mr. George B. Hastings, a layman from Grant, Nebraska. Mr. Hastings has had wide experience as a leader, not only in his home church but throughout the Congregational Christian Fellowship. He has served as Moderator of the Nebraska Conference, as a Director of the Board of Home Missions, and presently is chairman of the American Missionary Association. On the final morning of the Council Meeting, a solemn service marked the "Transmitting of the Moderator's Cross" as the retiring Moderator, Dr. Albert Buckner Coe, placed the symbol of office upon the incoming Moderator, Mr. Hastings.

In a final moment of meditation and praise, we signified our common dedication by joining together in the words of benediction:

"The Lord Jesus commune with all our hearts in secret: and He who is the King of His Church, let Him be pleased to exercise His Kingly Power in our spirits, that so His Kingdom may come into our Churches in Purity and Peace."

Amen

## For Those Churches Who May Be Somewhat Confused Concerning The Union, The Following "Declaration On The Rights Of Churches And Ministers" May Be Of Help

(All these rights of churches and ministers are a part of the Basis of Union which will guide our way into the United Church.)

1. There is no power or authority, and none is claimed, by which the General Council of the Congregational Christian Churches can make any Congregational Christian church a part of the fellowship of the United Church of Christ. Fellowship with the United Church of Christ depends upon the voluntary and free assent of such church.

2. No action taken by the General Council of the Congregational Christian Churches, or by delegates representing it, leading to a consummation of, or in consummating, the union will in any way obligate any individual Congregational Christian Church to be in fellowship with the United Church of Christ.

3. It is the General Council's position that no Congregational Christian church can be brought, without the assent of such church, into the fellowship of the United Church of Christ, or into any organizational relationship therewith, by reason of any act or declaration of any Congregational Christian Conference or Association in which such church presently holds membership.

4. It is the position of the General Council that no Congregational Christian church should be regarded as being a member of, or as having any organizational relationship with, the fellowship of the United Church of Christ if such church does not wish to be so regarded.

5. Any act heretofore taken by a Congregational Christian church in voting for or against proposals contained in the Basis of Union, either with or without Interpretations, will not commit it as a member, or to become a member of the fellowship called the United Church of Christ or other organization provided for in the provisions of the Basis of Union with Interpretations.

6. It is the position of the General Council that no member of a Congregational Christian church should be assumed to be in fellowship with the United Church of Christ if such member does not wish to be so regarded.

In order to insure proper numerical

Congregational Christian representation in the General Synod of the United Church of Christ, and in the belief that most churches will wish to be in fellowship with the United Church of Christ, the General Council will request the Conferences to count each member of a Congregational Christian church within its territory as a "communicant" for the purpose of determining its quota of delegates to the General Synod of the United Church of Christ as provided in Section E of Article X of the Basis of Union, but this action of the Conference will not affect the rights of the churches as set forth herein.

7. It is the position of the General Council that no minister of a Congregational Christian church should be enrolled as a minister of the United Church of Christ if such minister does not wish to be so enrolled.

8. It is the position of the General Council that any Congregational Christian church that wishes not to be in fellowship with the United Church of Christ shall in no wise lose its Congregational Christian standing.

9. It is the position of the General Council that any Congregational Christian minister who wishes not to be a minister of the United Church shall in no wise lose his Congregational Christian standing. No action need be taken by such a minister to retain his Congregational Christian standing.

10. Each Congregational Christian Church which is in fellowship with the United Church of Christ will continue to possess the same freedom of faith and manner of worship as heretofore enjoyed, and there will be no intrusion in or abridgement of traditional Congregational polity and usage through fellowship of independent autonomous congregations free of authoritative control.

11. It is the position of the General Council that participation of any Congregational Christian church or member or minister thereof in the fellowship called the United Church of Christ, or in any of its activities, or in any of the organizations that may be formed pursuant to the Basis of Union with Interpretations, will not affect its, his or

## Women's Fellowship At Omaha

During the meeting of the Women's Fellowship at Omaha, Miss Elsie Far- ris of Long Beach, Cal., attorney who has just returned from a Southeast Asia mission-visit tour, told the women Americans are least aware of Asia and Africa.

"The Christian missionary must pave the highway for God with his life," she said. "Nothing less is enough. The world moves in revolution. This must not be communism but Jesus Christ."

She lauded the State Department for its work in these lands and said "I am convinced the United Nations is the product of a spiritual doctrine. Asia, though 60 per cent illiterate, is not unintelligent," she continued, "Christians, though but a handful of the population of Indonesia, took fifth place in the election because Christians are known to be concerned about the welfare of all people, are educated and honest."

About 700 women heard a panel on several phases of Christian work, then went to the Blackstone Hotel for a dinner meeting on June 19.

A highlight was the visit of top Women's Guild officers of the Evangelical and Reformed Church: Mrs. Guy A. Benchoff, national president; and Miss Florence A. Partridge, executive secretary.

This first national assembly of Congregational Christian women was under the leadership of the Women's Fellowship president, Mrs. Edgar A. Bark, and Miss Lillian S. Gregory, executive secretary.

her status with respect to the Congregational Christian fellowship, churches, Conferences or Associations and the related Boards and Societies; and the General Council will, insofar as it has the power, protect such status.

12. It is the position of the General Council that no action of a Conference or Association in participating in the fellowship called the United Church of Christ will bind a Congregational Christian church or minister to be in such fellowship, without its or his assent, or will affect its or his standing as a Congregational Christian church or minister.

Work Camp: July 22-Aug. 4 at Southern Union College.



# Quotes on Ministerial Ethics

(From discussions at the recent  
Convocation at Southern Union College)  
by Archie B. Bedford, Leader

## Part 2

### When The Community Calls

The church is an integral element in a community and is supported by the community. I have always felt that a minister was called to the community as well as to the church. The community has a legitimate right to look to the minister for leadership in thought and in service, and, of course, we are citizens with all of the responsibilities of citizenship. We are also pastors of churches and these churches pay our salaries. It is not always easy to properly balance our work, but we must serve both our churches and the community.

Whoever owns the house or parsonage, the preacher is responsible for what goes on in and about it and many eloquent sermons are preached from this vantage point. As Tupper suggests, the thoughtfulness and courtesy displayed in the care of the building and grounds, the attitude of genuine neighborliness toward those who live next door, the decorum of children — all are priceless services rendered to the community.

We are rather irritated at times when people who have shown no interest in the church call on us for services, but through these calls we are able to reach into new homes, so we should seek to meet these calls graciously, even though the people making them are often more demanding than our most loyal members.

### Our Congregational Christian Fellowship

Very early in Christian history conditions prevailed that caused the author of I Peter 2:17 to write, "Love the Brotherhood." Were the churches losing their loyalty to the total Christian fellowship? Were local problems so pressing that they were ignoring the total Christian movement? Whatever may have been the reason for this terse command, the concept of brotherhood is definite and involves definite obligations and practices on the part of the minister.

The minister is near enough to the local congregation to sense obligations, but the larger fellowship is remote

enough not to press its claims too demandingly in that we do not have bishops and overhead authorities, but these claims must be recognized and met.

We are members of God's family through faith in Christ and obedience to Him. As members of that family, there follows a certain status, a definite obligation and a practice consistent with that status and obligation. As members of the Congregational Christian branch of the family, we are enough alike to understand each other and work together; and sufficiently different to be interesting and inspiring to each other.

In our reaction against dogmatic dictatorship, having no bishops or overhead authority, we need always to be alert to the possibility that our freedom may move on into a tragic and destructive anarchy with each church doing as it pleases and operating without due regard to others.

For example, consider the implications of this principle with relation to the ordination of men to the ministry. Whenever any church or association seeks to ordain a minister, the action is a concern to every other church, since the ordaining church or association does not anticipate keeping the minister permanently as its own minister. The ordination of a minister is an act that affects other churches and therefore is of the gravest ethical significance. (Then, of course, any unethical conduct on the part of any Congregational Christian minister hurts all of us.)

Again, most of our churches were established long before we became associated with them. These churches have given to and received from the total Fellowship and these churches provide us with the opportunity of being pastors. So we are indebted to the total Fellowship and should seek to be loyal to it.

We have a right to be constructively critical toward the patterns of organization, the personnel and the programs presented, but we need to be humble, discuss things together and cooperate as far as possible. I believe it is unethical for ministers or churches to fail to cooperate with the total fellowship of which they are a part. We need ever to "Love the Brotherhood" and serve

it faithfully.

Much more could be said, but I would bring this to a close with quotations from letters written by the Independent Church of Charleston (now Circular Church) in 1738 and 1750.

Just what the church desired in a minister in 1738 is set down in this letter to London: "We flatter ourselves that you will be able to secure for us some learned, bright and popular preacher" and the letter goes on to suggest that "a strong, audible voice, a clear and distinct pronunciation, a good elocution joined with a decent deportment of body in the pulpit, an affable temper in conversation, and a good moderation in principle (particularly in church discipline) will greatly commend a man to us."

In a second letter dated March 1, 1750, they expressed the hope that the man sent "may be a man of moderation and charity and possessed of those other gifts which you know to be necessary for the Christian and the Divine, THAT HIS LIFE MIGHT ADORN HIS PROFESSION AND HE MAY FEED US KNOWLEDGE AND UNDERSTANDING."

All I have been trying to say is that as ministers our lives need to adorn our profession and we ought ever to seek to feed our people knowledge and understanding.

## MISSION FIELD — U. S. A.

A 12-page pamphlet for use in connection with the interdenominational study theme, "Mission Field: U. S. A." has been prepared for the Board of Home Missions. This attractive piece entitled "America A Mission Field" tells of the larger ministry of our churches. It contains a statement of why our own country is a mission field, a resume' of the denominational bodies through which our Fellowship functions, stories and pictures of the work of our church in juvenile delinquency, race relations, higher education and family life.

These pamphlets are available in limited quantity, from Missions Council offices: 287 Fourth Ave., N. Y. 10, N. Y. Cost 20c each.

# Church News...

Aug. 26 will be Homecoming Day for the Pearson Union Hill Church. The Rev. and Mrs. Raymond Berry will be the guest preachers, and Mrs. Berry will conduct one of the services. Mr. Berry is pastor of Andalusia Antioch Church and was Chaplain for the SEC annual meeting. Mrs. Berry is SEC chairman of Christian Education and Youth Work and vice-president of the Alabama Women's Fellowship.

A program of improvements is under way in the church, with the pastor doing the carpentry work. Mrs. H. Y. Searpapered the Sunday School rooms.

The Rev. Dixon Stimpson, pastor, is attending the Eastern Pastor's School at Deering in Hillsboro, N. H.

Young people of the church met at the parsonage on June 22, and on July 6 the group (12 years and older) has a swimming party followed by a hot-dog roast.

Professor E. R. Bradley spoke at a joint meeting on June 18, and many nice comments were heard about his speech.

Rev. Stimpson has completed two courses at Southern Union College, in connection with the Ministers' Training School, and has begun two additional courses.

— from the church newsletter

The Rev. and Mrs. Clyde C. Flannery have moved into their temporary home in Nashville, Tenn., and plans for a busy summer at Brookmeade Church are underway. A parsonage is under construction, next door to the church.

The Rev. John R. Lepke delivered the morning service on July 15. Mr. and Mrs. Lepke are one of the young Congregational Christian couples who are serving under the American Board of Commissioners for Foreign Missions, and they have returned on furlough from South Africa.

A Daily Vacation Church School is being held July 16-27, under the leadership of Rev. Flannery, Mrs. Terry Smith and Mr. Jerry Bender. Classes are for all age groups, three through

12 years.

Following the Vacation Church School a Summer Recreational Program for all boys and girls will be sponsored by the church with a program of handicrafts, games, excursions, hikes, picnics, outdoor studies and fun.

— from the church newsletter

## Pilgrim Fellowship

The South Georgia District PF met July 15 at the Union Hill Church in Pearson, Ga. An informative question and answer program was given on the union of the Congregational Christian and Evangelical and Reformed Churches. The main questions were regarding any changes that this union would require. The program as given has been made available to the Convention office, and if any other PF group would like to have a copy, either for information or for presenting the same type of program, please write to Rev. Annie Campbell at 673 Piedmont Avenue, N. E.

—Mrs. Dixon Stimpson

The Pleasant Hill PF had nine young people, four adults and a number of children attending the Kentucky-Tennessee Family Conference held at Pomon, Tenn., June 3-9.

On the afternoon of June 16 the PF had a clean-up of the Pleasant Hill Community. Following the picking up of cans, papers, and bottles, the group met at the home of PF President Bettye Cunningham for a picnic supper. Saturday night the young people met in the Community House to folk dance.

Daily Vacation Bible School began June 18, under the direction of Student Summer Service worker Millard Fuller of Cusseta, Ala. The young people of the church helped with the school.

Our PF, in cooperation with the P. T. A., sponsored a booth in Crossville, serving refreshments during the 4th of July celebration.

The Membership Committee of our PF is sending out a newspaper to all members.

—Freda Tucker, reporter

## Thomas Shreve Ordained

A Service of Ordination was held at the Mount Olive Congregational Christian Church of Tallassee, Ala., on May 13 for the Rev. Thomas Francis Shreve, pastor.

The Rev. Herbert Long, pastor of the East Tallassee Liberty Church, presided at the service as Assistant Moderator of the Central Alabama Association.

Others participating in the service were the Reverends Clyde C. Flannery, A. R. Van Cleave, Robert Yoh, Carolyn Welch, Douglas Wasson and Clarence Bennett. All are members of the faculty of Southern Union College of Wadley, Ala.

Mr. Shreve is a native of Auburn, N. Y., but has been in the south for the past six years. He has been a member of the student body of Southern Union College for the past two years, and was called as pastor of Mt. Olive Church in December 1954.

Among those witnessing the service were Mr. and Mrs. L. E. Shreve and Mrs. J. A. Bellanger and son, all of Auburn, N. Y. — the parents and sister of the Rev. Shreve.

A reception was held at the church club house following the service.

— Mrs. Roy Culpepper

## "Channels Of Service"

"Channels of Service" is a simulated TV program written by Mrs. John T. Beach. It tells the story, in dialogue form, of the six departments of the Board of Home Missions' Division of Church Extension and Evangelism. The program can be used in full or in part with men and women of the local church performing the various roles.

Sample copies have been received in the Southeast Convention office. Sufficient copies for the production of this program, which is designed for church nights, women's groups, men's groups and Pilgrim Fellowships, may be secured by writing to the Division of Church Extension and Evangelism, 287 Fourth Ave., N. Y. 10, N. W.

There will be a fee of \$1 charged which applies toward the cost of preparation. The color slide which is a part of the production must be returned.